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V. M. Austin

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EDITORIAL NOTES

The present issue completes the Eighteenth Volume of PSYCHIC SCIENCE. We regret that this number is reduced in size, but all readers will recognize the exigencies of the moment. The Council hope to be able to continue the publication as a means of keeping in touch with members, particularly those in the country and abroad. If there are members who, receiving the magazine free under their annual subscription to the Institute, feel that it is worthy of continuance, as many have intimated, can see their way, in this time of stringency for all societies, to subscribe the extra 5/- yearly, which covers the cost, the Council would value this support. The Editorial work and many of the articles are contributed voluntarily.

* * *

During this session the Institute has undertaken some interesting Research work with the trance medium, Mrs. Lilian Bailey, in an endeavour to discover the physiological differences operating while she is normal and while in trance under different 'controls.' The valuable work by Mrs. Eileen Garrett will be remembered on these and other lines and it is hoped other mediums at the Institute will co-operate in the same spirit as Mrs. Bailey has shown. Mrs. Barraclough of the British Society of Dowisers has undertaken the initial experiments, and these are to be continued.

* * *

Dr. Hettinger's article raises the status of Psychometry by discussing it as a subject of experimental scientific research. We remember the excellent work done on this psychic phase by the late Dr. Eugene Osty of the Paris Institut Métapsychique.

Another line of research has been followed by the encouragement of Proxy sittings in testing the quality of mediumship when no directly interested sitter is present. The records of Miss Nea Walker, Miss Helen Alex. Dallas, the Rev. Drayton Thomas, Dr. Thomas of Detroit, U.S.A., and others, have already supplied fruitful material by this method.

* * *

A member has brought to our notice a new book, *Across the Unknown* (E. P. Dutton & Co., New York), by Stewart Edward White, the well-known traveller and writer. In this new book the author continues his selections and discussions from the seventeen year records of the mediumship and the publication is a reminder to us again at this moment of need that, while the energies of mankind are concentrated on material affairs, the cultivation of the inner springs of conduct and the formation of character which can produce a better world is a perennial study. Psychic study was the region in which these travellers found guidance for their own lives and they have recorded their chart for other travellers. "*It is essential*" (say the 'Invisibles,' their helpers) "*to linger frequently on the frontier of one's limitations, looking out eagerly across the unknown.*" May this word remain with us during the coming year of unknown experiences. The Way is known and will be shown.

Two important books on Dowsing have just been issued :—

The Physics of the Divining Rod (Messrs. Bell & Sons, 6 Portugal Street, W.C.2, 460 pp., 21/- net), by J. Cecil Maby, B.Sc., and T. Bedford-Franklin, M.A., covers the historical, experimental and theoretical data and contains many graphs and figures.

Dowsing is by Capt. W. H. Trinder (B.S.D. Offices, York House, Portugal Street, W.C.2, 6/4 including postage). Capt. Trinder follows the methods of Continental dowers and describes these and his experimental work both on sites and by the use of the pendulum upon maps. Both books should be of interest to psychic students.

THE ULTRA-PERCEPTIVE FACULTY

By DR. J. HETTINGER, PH.D.

[I am indebted to Dr. Hettinger for so kindly allowing me to reproduce for the benefit of readers, the complete valuable paper on his investigation of the aspect of psychic faculty commonly called Psychometry. This paper was intended to be read, and illustrated by lantern slides, at a meeting of the Psychological Section of the British Association at Dundee on Sept. 15th last, cancelled owing to the outbreak of war. The *statistical* and *time factor* experiments referred to were embodied in a successful thesis presented last year by Dr. Hettinger for the Ph.D. degree of the London University. It is believed that this is the first thesis that has ever been admitted by a British University on this particular subject and we congratulate the writer on his choice. It has always seemed regrettable that the psychometric faculty which is so accessible as a widespread psychic power should have been neglected as a subject for scientific experimentation, but this is now remedied.

The whole paper with reproductions of the slides has now appeared in *Discovery* for December, 1939, and we hope that many will possess themselves of this journal, as we cannot reproduce the illustrations in our pages.

I am indebted to Mr. Ernest W. Oaten, the Editor of *The Two Worlds* for the article in the issue for October 27th, 1939, in which an excellent synopsis of the thesis brought it to my notice.—Ed.]

The existence of an "ultra-perceptive faculty," which may be considered as an extension of perception beyond its normal sensory and intellectual range, is not yet generally accepted. The primary object of the research which forms the subject matter of this paper and was carried out at King's College, London, has been to test *statistically* the probability of the existence of such a faculty by systematically conducted experiments.

These were directed almost exclusively to the form of ultra-perceptive cognition generally referred to by the misnomer of "psychometry"—an alleged ability to receive all kinds of impressions, sensory, emotional or purely intellectual, with respect to a distant unknown person while mentally concentrating on an object belonging to that person, under conditions which completely preclude their being received by the normal means of perception.

Over 150 subjects participated in these experiments, which were carried out with the assistance of two professional sensitives. The procedure was as follows: The articles obtained

from the subjects were placed in separate sealed envelopes and taken by the experimenter to the residence of the sensitives. During the "sitting" the sealed envelopes were submitted to the sensitives, one by one, in turn. One of the sensitives handled them but the other one did not; she merely concentrated on the envelope, which was laid on the table next to her.

The observations made during the statistical experiments led to an important finding as regards the Time factor, which finding, in its turn, led to the discovery of a new method of psychological investigation.

1. *The statistical experiments* were carried out by means of "control methods," the records presented to the subjects for *identification* containing, in addition to the number of items given by the sensitive, an equal number of fictitious or "control" items, the subject not knowing which was which. As a rule twelve items were given with each article. Very seldom did they concern the contents of the envelope: they referred almost invariably to characteristics, emotions, actions, events, etc., associated with the subject to whom the article belonged.

The methods used in the setting out of the records fall into three main categories:

(a) The 12 items given to one subject were intermixed with the 12 items given to another subject. This is "the *method of admixed control items*."

(b) Each of the 12 items given to one subject was paired with one of the 12 items given to another subject. This is "the *method of paired items*."

(c) Each subject received two records of 12 items each, one being his record and the other one a "control" record. This is "the *method of paired records*."

It will be seen that in all these "control" methods the subject had before him, as a rule, 24 items, viz., 12 given to him by the sensitive and 12 "control" items, without his knowing which was which, and he had to state which ones he accepted as being applicable.

The statistical experiments were applied to 623 tests. Out of a total of 13,262 ("sensitive" + "control"), 4,483 items were accepted by the subjects as being applicable to them, and of these, 2,570 or 38.75% belonged to the subjects and 1,913 or 28.85% to the "control." By using the well-known formula

$\sigma = \sqrt{\frac{p \times q}{N}}$ in which N is the total number of items accepted,

p , the proportion of right items and q , the proportion of "control" items accepted out of that total, it was found that the deviation from chance expectation was $14.6 \times \text{P.E.}$ This figure denotes *significance* and may reasonably be taken to indicate *the probable existence of an ultra-perceptive faculty* so far as the particular cognition referred to as "psychometry" is concerned.

This is the first statistical investigation that has ever been carried out on a large scale by means of "control" methods as regards "psychometric" cognition, and the work differs from that of Dr. Rhine in two important respects; firstly, an alleged method of cognising a great variety of items concerning a person unknown to the sensitives was now tested instead of an extra-sensory perception directed to a predetermined number of designs on cards, the so-called Zener cards, the range of which was known to the persons tested; secondly, use was made of *professional* sensitives alleged *permanently* to possess the ultra-perceptive faculty instead of persons stated to have possessed but to have lost their power after the termination of the various series of experiments—a factor which is of extreme importance so far as the Advancement of Science is concerned, since all proofs claiming to be scientific must be capable of repetition by subsequent experiments.

2. *Time factor experiments and a psychological finding.* While the statistical experiments were in progress, many subjects reported that they were puzzled to find that quite a number of items concerned events which occurred *after they had parted with the article* and that some were applicable *at the actual time of the test*. This led to a further series of tests. In view of the results obtained by the statistical experiments, for the sake of convenience, the control method was dispensed with in this new series, which comprises 147 tests, with a total number of items of 1,658, of which 667 were accepted as applicable within two weeks before the time of the test. Of these 165 were found applicable within 5 days of the test; 217 on the day of the test; and 66 at the time of the test.

Time does not allow me to give many examples of the

nature of the items, but I cannot refrain from mentioning one or two to show how very specific some of them are :

EXAMPLE 1. Time of test 5.58 to 6.8 *p.m.*

Sensitive : " Owner reads some paper I want to call proofs."

Subject : " Yes, yes. On this date at 6 o'clock."

EXAMPLE 2. Time of test 7.8 to 7.18 *p.m.*

Sensitive : " Pile of shillings as if saved for some purpose."

Subject : " Yes. I was counting the takings in a shop at the time of the test, 7 to 7.30, and had silver in piles."

The time factor experiments revealed a most interesting fact in the study of the ultra-perceptive faculty, namely, that the *recency* of the item perceived is probably an important factor in this form of perception.

This fact, considered in conjunction with the generally accepted fact that every personal experience is stored in the sub-conscious mind whether it happens to emerge or not into the conscious, is self-suggestive of a plausible explanation as to what the *main fact* in the exercise of the ultra-perceptive faculty, as exemplified by psychometry, might be. The explanation may be postulated as follows :

When a sensitive concentrates on an article belonging to a subject, a mental rapport is established between the sensitive and that subject, and whatever is perceived by the sensitive in virtue of the ultra-perceptive faculty is present in, or is accessible to, the psychological make-up of the subject at the time of the test.

3. *A new method of psychological investigation.* Investigators of the ultra-perceptive faculty have constantly felt the need for some method which will enable them to investigate this faculty at will, but no method hitherto proposed proved satisfactory. As a sequel to the above statistical and time factor investigation a method was conceived which, besides satisfying the need that was felt, seems to provide a new method of psychological investigation.

It occurred to me during the time factor experiments that it would be of great advantage if we did not have to rely on the subjects' memory but had some positive signs of identification as to what their minds were occupied with at the time of the test, without in any way interfering with their normal mental activity ; that is to say, without their " concentrating " in the manner hitherto tried in telepathic experiments,

According to this new method the subject peruses an illustrated paper as he would do normally and indicates thereon the time he peruses each page or contemplates each picture, while the sensitive, miles away, "psychometrisés" at the same time an article of the subject, the experimenter writing down each item given by the sensitive, and against it the time the items were actually given. In these tests the subjects were asked to obtain any illustrated paper they fancied, not to look at its contents until the actual test, and then start on any page they liked.

From the very outset the experiments proved highly successful, especially with respect to the relationship revealed to exist between the illustration or matter read and the statements made by the sensitives *at the very time the subjects were contemplating the pictures or perusing the text*. 38 one-hour tests produced 3,513 items, of which 322 were accepted as applicable personally and 585 were applicable to the reading and pictures, viz., 9.1% and 16.6% respectively. The number of items concerning the reading and pictures thus exceeded the number of personal items by 82%.

Use was made of most of the London daily newspapers and of a large number of illustrated periodicals; also of technical papers. There are numerous instances of complete correspondence between the pictures and the items perceived; perception of faintly visible details, of *colours*, of *sound*, *smell* and *taste*, of *feelings* and *emotions*; also distortions, the reason for which is easily discernible; and many other examples of thought-provoking relationships, such as a *neat generalisation* or a *humorous interpretation*. The correspondence and relationships between the pictures and the items given by the sensitive at the very time the subject is contemplating a particular picture are sometimes most staggering.

It will be seen from what I have said and from the pictures I will now show you that the findings of this research lend themselves to a new method of investigation of the mind, viz., by the *perceptive reaction* of a sensitive while psychometrising an article belonging to the subject to be investigated.

Among the various experiments in which this method was used I should like to mention: the *converging* experiment in which two sensitives psychometrised simultaneously, at their

respective residences, articles belonging to one and the same subject, while he was perusing an illustrated paper ; the *relay* experiment, in which one sensitive psychometrised an article belonging to a subject, and at the same time a second sensitive psychometrised an article belonging to the first sensitive. Also the experiment in which the subject was perusing an illustrated paper in a closed cabinet at King's College while the sensitive a few feet away from the cabinet was asked to psychometrise the subject inside it who was not known to her. All these experiments proved of great interest.

I am anxious to show you as many slides as possible in the short time still at my disposal, so that I must refrain from further commenting on the possibilities of these experimental findings.

Please note that the illustrations you are about to see now have not always been selected because of their strict applicability ; some of them have been chosen for the very reason that, on the first glance, they do not seem applicable, yet on further thought they show so very clearly why the sensitives sometimes go wrong.

May I conclude with the following analogy :

The first use of an aerial for radio-communication marked the beginning of the great development in that science and industry. The method I have just described may, I venture to suggest, mark the beginning of a new era in the science and useful application of the much-disputed ultra-perceptive faculty.

The displacement of the object to be concentrated on from the subject to the sensitive may be considered to be a kind of link equivalent to the aerial and the correspondence between the succession of pictures contemplated by the subject and the succession of items given by the sensitive to be the equivalent of a message transmitted and received. When subject and sensitive are in close proximity the use of an object is not necessary, exactly in the same way as an aerial was not necessary in such a case even at the beginning of radio. With the progress of Science it became possible to dispense with an aerial at greater and greater distances and to render reception more and more reliable and more and more free of atmospherics. Progress in the study of the ultra-perceptive faculty

may also gradually enable sensitives to dispense with the use of an object belonging to a subject and yet be able successfully to get into rapport with the psychological make-up of the subject at a distance.

Of course, there does not seem to be any real analogy between the *modus operandi* of radio and the ultra-perceptive faculty and the comparison just made was solely intended to press home the possible importance of the method which I have expounded.

I have given you only the bare framework of this research, but I think it will suffice to enable you to appreciate its future possibilities.

GOthic TWILIGHT

By Countess Nora Wydenbruck. (Hutchinson, 8/6 net.)

Countess Wydenbruck, who is a member of the Council of the I.I.P.I. and well-known to readers by her excellent books, *The Para-Normal* and *An Austrian Background*, has given us in this "novelized life of a Sculptor," as the attractive bookjacket adds to the title, a most interesting study of the life and times of the German fifteenth century sculptor, Tilman Riemenschneider, of Wurzburg, whose work she considers to be "the purest expression of all that was fine in the German race." It is written, "as a memorial to 'Master Til' the man who had presented that aspect of the many-sided German face like no other,—and in the hope that the true, the transcendental Germany may re-awaken from the ashes one day."

Though the book only incidentally touches psychic matters in a few experiences, I should like to recommend it heartily to Psychic students, as the portrait of a man of insight, who through all the ordinary vicissitudes of life followed his vision and refused to be drawn away by the vagaries of his day. The story is absorbing, and brings us face to face with the effects of the revolt of Luther against the Church, the Peasant uprising, and the following persecution in which 'Master Til' so grievously suffered.

Countess Wydenbruck has made her story live, and her own artistic training has enabled her with intuitive perception to enter the very soul of her hero in his sustained efforts to "follow the gleam." I hope it will have a large sale, for it is both a satisfying, as well as a deeply interesting novel.

B.Mck.

EXTRA-MUNDANE COMMUNICATIONS

BY DR. E. C. SOMERVILLE

[E. C. Somerville and Martin Ross (Violet Martin), two Irish cousins, obtained world-wide recognition through their novels of Irish life, perhaps the best-known being, *Some Experiences of an Irish R.M.*, a delightfully witty book which has gone into many editions and has been described as a classic. Other books are *The Real Charlotte*, *The Silver Fox*, *Mount Music*, and *The Big House of Inver*. Martin Ross died in 1915, but Dr. Somerville believes that since her passing her cousin has collaborated in *The Big House of Inver*. The University of Dublin has conferred on Dr. Somerville the degree of Doctor of Literature. She was the first woman Master of Hounds in Ireland and is also a talented artist and illustrates her books with delightful sketches. Her versatility is remarkable, for she is also an enthusiastic farmer who takes a deep interest in the welfare of all in her neighbourhood of West Carberry to which many of her American admirers make pilgrimages in the same spirit as Hardy's admirers visit Wessex.

Dr. Somerville is a regular reader of our Journal and we much appreciate her kindness in allowing us to reprint this article from *The Englishwoman* of Nov., 1919, which in the war conditions of to-day is apposite. The author allows me to say that her "opinions on psychic matters have *not* changed," since she wrote this, "only intensified."—Ed.]

To have the courage of one's opinions is a grace hardly come by, and often of uncertain advantage; in the present case it can only be hoped that some credit for, at least, this virtue may be bestowed, since it is more than possible that on all other counts approbation will be withheld, and it may be admitted that in approaching this most controversial of existing controversies, it is fully recognized that the lions in the path are many and fierce.

It is as singular as it is indisputable that, in a country in which a primary article of creed is an affirmation as to the Resurrection of the Dead, any effort to contribute evidence in support of the doctrine has the effect of creating an atmosphere in which discussion flames to flashpoint as soon as it is initiated, and what can only be described as a mediæval intensity of disapproval is immediately disclosed. Is it too much to ask for a reception of the question rather more modern than that accorded to Galileo? I venture to hope that the readers of this review are likely to bestow upon this topic a more temperate consideration than it is accustomed to receive, and I

acknowledge with gratitude the open-mindedness which has allowed me to deal with it in these pages.

It would be superfluous to attempt to give a detailed account of what is generally called Spiritualism, either historically, in its main outlines, or biographically, in an enumeration of the great names of those who have accepted the reality of its findings. These aspects have been dealt with by many writers of high authority and competence. A strictly personal and autobiographical point of view is all that can here be offered, whose only merit is its severe adherence to truth, whose only excuse is the wish to acknowledge a faith and to express gratitude for a privilege.

I have personally been familiar with the amateur practice of Extra-Mundane Communication since that now, alas! distant period when, my years being considered too tender for participation in such mysteries, I was summarily ejected from the room in which my mother and her brothers and sisters proposed to operate the Table. As far as I know, it was in this primitive manner only that they prosecuted their eager inquiries into the unknown. The table exists still; a light and graceful intermediary, with a single slender limb, finished with a species of elongated claw on which it twirled and spun. It was accustomed to follow—so I have credibly been assured—unaided, and with every token of affection that a table is able to exhibit, the cousin from whom the psychic power emanated; neither did it conceal its disapproval of those with whom it felt itself to be out of sympathy, and it would order their departure from the circle without compunction or hesitation. A very dictatorial little table, in fact, that ruled its gathering of highly self-assertive and argumentative persons with unvarying firmness. I believe that some statements, such as are now spoken of as ‘veridical’ or ‘evidential,’ were received by this early group of inquirers, but I imagine that their methods lacked the sealing-wax and red-tape severity that would in these later days be exacted to compel credence for their successes.

Another group of my relations were also, at about this time, or a little later, occupied with similar experiments. I have often heard the story of one occurrence in connection with their circle that it is hard to explain on any hypothesis other than that which was accepted by those who were concerned with

it. It happened many years ago (whether in England, Scotland, or Ireland matters not), and but one of the "circle" now remains. I think I may tell the story.

A young man, personally known to some of the 'sitters,' had left his home, had disappeared; it was believed a love-affair had not prospered, and he had left the country. The Table had answered many idle questions, and another was offered to it:

"Where is — ?" The young man was named.

The answer came at once, startlingly: "Search the river!"

Other details followed. It was said that there had been foul play. Those to whom the facts were offered were sufficiently impressed by them to think it well to go further with the matter. The river was searched—a swift, fierce stream, brooded over at the place indicated, by the blind and dumb walls of a convent. There was no result. The Table was reproached with the failure, and responded: "Search the river again!"

This time that which they were looking for was found, and it was evident that there had, indeed, been foul play. Nothing could be proved. Years afterwards a nun, on her death-bed, told how, on a moon-lit night, she had seen a struggle and a body thrown into the river, but had held her peace, fearing publicity for herself, knowing that such evidence as she could give would avail nothing. One sees the tall, dark convent walls, well used to guarding secrets, with the deep river rushing under them, and can realize a little what was felt by that lonely, trembling creature, withdrawn from the world, and yet suddenly plunged into a sort of participation in its crimes, as she peered through the narrow window that should have been blinded, and saw the fight on the river-bank, and heard, perhaps, the splash that ended it.

"One of the nuns saw me," the Table had told, and had not been wrong in telling it.

Of my mother and her group of inquirers I can now recall but one instance of prowess which did indeed make a convert, but in itself, I fear, indicates the frivolity with which these light-hearted investigators approached their subject. A brother, just returning from London to far-western Cork, joined the circle, full of an intention—not uncommon in brothers—of proving his sisters in the wrong.

"I'll believe in it," he said, "if your spirits will tell me where I bought this pair of boots!"

"Stafford!" rapped out the Table, rocking in high excitement on its claw.

It had happened that the mail train to Holyhead had broken down at Stafford, and my uncle, souvenir-hunting we may presume, as well as killing time, had selected this eminently practical memento of the incident. Telepathy was not then the chosen shield and buckler of the disbeliever, and this scoffer of the eighteen-sixties jumped, Stafford boots and all, into the fold of Spiritualism, and remained there for the rest of his life, becoming, later, a member of the S.P.R., and seeing and hearing stronger and stranger confirmations of intercourse with another sphere than had been bestowed by the information as to the souvenirs from Stafford.

My mother had, I must acknowledge, a special *flair* for the occult.

"I am the most curious person in the world!" she has declared, using the adjective in the sense of indicating a thirst for knowledge, and ignoring its other application. Nothing was less to her taste, or more serenely disregarded by her, than the orthodox disapproval of such practices that was more common then than now.

Thus it was that the idea of an indisputable force, unaccountable yet actual, grew up with me and my brothers, and any of those preliminary emotions of surprise, incredulity, or alarm that the practice of Spiritualism arouses in many did not come into the question with us. There came a time, when we were considered to have attained to years of discretion, when the family's interest in the subject was re-awakened by the enthusiasm of one of my uncles, Colonel Kendal Coghill, a soldier of many battles, and one of the foremost of the fighters of the Indian mutiny. It was discovered that one of my brothers and I possessed, jointly, some power in transmitting replies from the Unknown, in writing, to the questions which my uncle showered upon us.

I may admit that we were very unenthusiastic mediums. When one has but recently escaped from the trammels of the schoolroom, interest in problems touching the next world is negligible. My brother and I accepted the rôle suddenly

thrust upon us of mouthpiece, or rather private secretaries, of the Oracle, with more reluctance than we ventured to exhibit. But at that period the young did, more or less, as they were bid. By means of our hands, messages and theories in response to my uncle's questions flowed in an abundant and fairly legible stream over sheet after sheet of foolscap paper, while the minds and tongues of the 'mediums' were occupied with their own affairs, and took little heed of the outpourings of an intelligence that announced itself as an ancestress, one Elizabeth Cockhill. Elizabeth claimed to have lived an earthly life in the Dublin of the seventeenth century, and soon became irreverently known to her descendants as Old Cocktail. I can now remember no very startling achievement on her part, but I can vouch for the fact that, whatever the force that produced these results, it was not due to intentional efforts on the part of its unwilling transmitters.

My uncle has gone on now to that sphere in which his interest was so intense. I hope that I shall some day know if he has been able to foregather with Elizabeth Cockhill, and has found out from her the particulars of the diamonds that she claimed to have hidden in a cellar in Dublin before her abrupt departure from this world—hurried thence, as she assured us, by the *Skean Dubh* of an Irish Rapparee. Following on these early efforts there came a long pause. My uncle, like his elder brother, became a member of the S.P.R., and soared to heights, or plunged into depths (whichever formula may be preferred) of experiment and investigation, and my brother's and my humble traffic with the unseen ceased.

It feels a far cry to the next world when one is twenty-one, or did so before the War changed all things, and the Old, who should have led, were left to strain their eyes after the Young, who had taken the lead from them and were shouldering past one another through St. Peter's gate, forcing an entrance, nor casting "one longing, ling'ring look behind!" It is not strange that those who were left behind should reach after them, should implore for a word, for one word of assurance that those they loved still lived, that they were still themselves, faulty perhaps, and foolish often, but themselves; not glorified into remoteness or oblivion, into a state where,

beyond these voices, these desolate earthly voices, there was peace. If that were to be so, then the Sadducees, who said that there was no resurrection of the dead, were right. One asked not for news of the Blessed, casting down their golden crowns before the glassy sea, but only for one lightest whisper, one least sign that he who had gone over the Border was himself, that he had not forgotten, would not forget.

There are many things that do not admit or are not capable of exact proof. The certainty of the facts of any religion is one of them; the identity of the sender of any message is another. In these things, or rather in the acceptance of them, acts of faith are necessarily involved. One does not expect that the letter, signed with a friend's name, written in his handwriting, saturated with his personality, is a forgery, yet such forgeries have been successful. But is it possible to believe in a long succession of forgeries, of daily forgeries full of messages, of discussions, of suggestions, descriptions, and reminiscences, all steeped in the personal idiom of the writer, all instinct with the individuality of the friend who has gone away? There are very many such cases. It seems to me that accumulated testimony of this kind, though it may be, and generally is, incapable of absolute proof, gives a sense of certainty that cannot be shaken, even though its appeal is purely individual and is incapable of bringing conviction to the world at large. The personal equation comes in. The credibility of the witness has to be decided upon. He affirms, he knows, by a hundred tokens, that the letter is from his friend. Let the Counsel for the Prosecution shake him if he can. He may discredit him, but he cannot dethrone his inner conviction, and, after all, that is what mainly matters. Let us help the world as far as we may; if it will not accept our message, so much the worse for the world.

Probably very many of those who read this have proved for themselves all and more than has been said here, have known what it was to have found, in darkness, a beloved hand in theirs again, to have heard a voice that they had thought was for ever silent. But the school of Saint Thomas Didymus is a large one; its pupils are trained to face life and death without either faith or hope for themselves, and with very little charity for others. Stoically they accept for them-

selves the gospel of denial. They cloak their wounds, and, hobbling on, maimed and broken, retain no hope save that of kicking away the crutches that others have been given, and have received with so many grateful tears, with so ecstatic a gesture of relief.

But these are the people on the nearer side of the darkness. It may be asked what of those beyond it? As I write these words come back:

And if I die the first shall death then be

A lamp-less watch-tower whence I see you weep?

Is it possible that in the sufficiency of their happiness they have no thought left for those they left behind? It would seem that there are but two alternatives: either the creature who has left us is so changed in that supreme moment of transit that all he once loved has become nothing to him (in which case it is idle to talk of the Resurrection of the Dead, since the individuality, which is the most precious thing, has perished); or, if we believe that the human soul we knew is still existing, can we for an instant imagine that he is not—as we are—longing to call through the darkness, to say to those who are left behind: ‘Peace; it is I!’

* * *

The writer has nothing to gain in urging this point of view—has, perhaps, something to lose, in asserting convictions that are still by very many able minds regarded with either pity or contempt; by others with horrified and indignant disapproval. There is, possibly, a good deal to be said for the doctrine of letting things alone, of not meddling with matters that are not understood. It is unnecessary to enumerate the many *clichés* devoted to this subject. It may be granted that it, like an unfinished painting, is best withheld from children and fools. It should certainly be entered upon with caution and with reverence. A paragraph written by Frederic Myers is in my mind, and I think that I may quote it, and, with the quotation, cease:

Not then, with tears and lamentations, should we think of the Blessed Dead. Rather should we rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers of their joy. Nay, it may be that our response, our devotion, is a needful element in their ascending joy.

SPIRITUAL GUIDES AND GUIDANCE

BY BARON ERIK PALMSTIERNA, G.C.V.O.

(Author of "Horizons of Immortality.")

(This article is the substance of an address given at the Institute on Saturday, November 18th, and we are indebted to Baron Palmstierna for putting this in shape for the JOURNAL.—ED.)

Most people are aware of impulses within themselves which the German philosopher Kant called "Categorical Imperatives" that occasionally give furtive hints, warnings and impetuous advice for our course in life. The appeals may sometimes become so urgent that they are distinctly "heard," as we think, but generally they vary in strength and lucidity.

This very common experience of an "Inner Sentinel" as Dr. L. P. Jacks pictures this agency, is of prime importance and nothing is of greater value than a constant watching of the *modus operandi* of this psychic organism, its development and intimate connection with our ego. All other guides may fail us in the end, but this teacher dogs our steps through life; all other guides are apt to make us submissive and dependent on outside influences but the "Inner Sentinel" strengthens our judgment and individuality.

When settling plans for our main course in life we usually look about us for examples and note experiences others have undergone, but often we neglect to listen to the voice of the whispering guide within. We are extraordinarily inclined to copy models and become easily swayed by mass opinions.

A great many people find it safe to take refuge within the walls of Historical Religions and they select outstanding personalities who strike their imagination as convenient and fitting guides. The fascinating correspondence between Dick Sheppard and Laurence Housman revealed that both of them, although temperamentally disassociated, were attracted by St. Francis of Assisi, and they surely benefited from that acquaintance. Such attitudes of mind are helpful. It is not the frame of the structure wherein such guides moved but the radiation of their inner life that quickens contacts and impulses in us. We may discard the formal wrappings of their faith and belief but the radio-activity of their beings constitutes a force that survives systems of theology.

A number of men and women feel, on the other hand, repelled

by vagaries of faith and clerical interferences. They trust in the power of Reason to guide mankind towards increasing clarity of vision. Intellectual efforts shape philosophical constructions that tower above us since Thales and Pythagoras to Bergson and Whitehead. We may get the impression, though, that thought cannot be severed from the individual thinker, that reason gives rise to argument, that the systems vie against each other and that *faith* in reason after all is the foundation of the gigantic enterprises. Disillusions take root in the mind. We may remain faithfully attached to the seeking drive of the thinker at work and keenly study the manner of reasoning, but we receive scant food for a hungry soul from operations of reason.

The revolutionary changes caused by Science cast a spell on the human mind and the application of scientific methods is general. Even the psyche of man is submitted to scientific investigation through modern psychology and psychic research activities. No phenomenon is taken for granted that has not been proved by science. People take science as their guide.

One ought, however, to defend mankind from a new superstition, or our very thoughts become mechanized, as life about us. The scientific method was outlined in essentials centuries ago when physicists fought for freedom against theological speculations, and the empirical and deductive manner of procedure, which ever since has been expanding and now is common property, was understood and devised at the birth of modern science. It purports objective research, careful and repeated experimenting and conscientious recording of events. That we demand, as a rule, in most affairs nowadays and need not any longer call it a particularly scientific method. Progress has further branched out in many directions and we have several distinctly separate methods of science. Which of them do we refer to when speaking of scientific methods? Only very few educated intellectuals understand the "Selective Subjectivism" of Professor Eddington, or the mathematical formulae of abstract scientists.

The time has arrived for common sense to assert itself and safeguard man from becoming a cog in a machine.

A strange fact is that Psychic Research workers anxiously direct that scientific methods are applied to details of their

laborious enterprise but at the same time, unscientifically, refuse collective expressions of a working hypothesis. They stop when conclusions should be drawn up. That is left open, and so they continue to accumulate facts. Our common sense holds that sufficient material has been collected and sifted to such an extent during a couple of generations that we are ready to formulate conclusions in the manner applied by judges and administrators who want truth.

For my own part I am fully satisfied that we are in a position to state that man has a soul endowed with extra-sensory perceptions and of the possibility of contact with invisible thought-carriers about us. That means a confirmation of the reality of the "inner voice" and an affirmation that unseen guides are willingly coming to our assistance. Other people have arrived at analogous conclusions and we notice how they try to avail themselves of these opportunities to get guidance and information from extra-mundane life.

In what respects are such guides useful for the main fulfilment of the purpose of life? They undoubtedly tender knowledge on survival, where earlier faith only was offered, and may establish links between loving individuals that death has momentarily separated, but we need more than such experiences for the unfolding of individual spiritual powers which build up our life. This is a principal matter that must never be neglected or the knowledge acquired becomes valueless. We receive hardly any benefit from the new knowledge if it remains intellectual and inspires only desire to hunt for phenomena. It is not helpful either if we should become subservient puppets to any authentic "control" in the beyond. If we lose our capacity of individual judgment instead of promoting its development, we fail in the main thing set for our life.

It is not certain that guides of this category are safer or better entitled to direct our steps than the examples of great men living on earth who, animated by love, sacrifice themselves for others. A realisation of the fact that death is an awakening gives no special privilege to guide others for spiritual progress. We must ever find out for ourselves what guidance best suits each of us.

Another matter was duly recognized by the Church of old and it ought to be reconsidered. Experience bears out that

departed souls or spirits that live near earth seem to contact inhabitants on earth with greater facility than those who dwell in higher regions. The former can in many cases tender no other guidance than an assurance of life's permanence. What we truly need is to raise our own standard to attract waves from the regions of purity whence inspirations radiate for the conduct of life.

Guidance from higher quarters differs, however, from ordinary medium-communications. It is generally held on broad lines and avoids laying down rules for everyday concerns. They are left to our own judgment as the aim of the instructions is to encourage individual discernment and capacity of right choice. Evil and all its fickle movements disappear out of view in higher regions and for that reason particulars of daily life are generally speaking less observable the further a communicator in the beyond withdraws from earth. The vicissitudes of man's life are to a great extent read from the thoughts we radiate ourselves, and therefore we cannot expect unbiased guidance in those respects and should be content with information that leads us to independently growing awareness of the correct attitude.

The sequence of events is differently conceived on earth and elsewhere. Our stale and rigid time-measurements cannot be adapted by entities to whom past, present and future—according to our concepts—are one, for the relation of spiritual events is measured in values. In such circumstances it is unreasonable to imagine that forecasts always must come true, and it is rare that they originate in higher regions, except with regard to matters determined before the descent of the individual to earth. One cannot but agree with Professor Hans Driesch that "our conscience and our consciousness would become unnecessary and useless if predetermination was a law of the universe." It is probabilities, as shaped and visualized by various forces, that are brought to our notice in most instances, and very often they are given in order to make us take precautions.

These few points—others could be mentioned—emphasize that we must not discard the use of a well-balanced judgment when harvesting information from a wider scope of life than usually experienced. The fact that interruptions and

hindrances are frequent in communications with discarnate minds give further hints that they cannot constantly be forthcoming, and so we are brought back to where we started with increased knowledge and a wider range of experiences. It is not my intention to warn from contacts with the beloved departed or the development of receptivity towards spirit guidance, but it is vital to stress the point that whatever guidance is at hand, it becomes useless if our freedom of choice and independent judgment are obscured.

It is not at all impossible that once the impression of something sensational in getting contacts with life in the universe has subsided, and a better understanding of its purpose has set in, we shall concentrate our attention more acutely on the functions of the "Inner Sentinel." When the genuineness of the soul has been recognized and its vast extension and powers have become objects of research we shall begin to grasp its unbreakable connection with the all-embracing force that is reflected wherever life of a permanent nature takes visible form. The "Inner Sentinel" becomes more than a symbol and is seen to represent the actual state of our true being, exposed to influences from many sources, from our own past lives and from the ocean of radiations in a living universe. The improvement of its sensitivity and creative faculties will become our most vital concern whilst we absorb the guidance to which we may respond.

THE PHILOSOPHER'S STONE

Israel Regardie. (Rider, 10/6.)

Readers who are interested in Occultism, Magic, Yoga, the Holy Kabala, and analytical Psychology will find this book of absorbing interest.

Israel Regardie shews that if we take the symbolism of the Alchemists and interpret it by modern psychology we reveal not only similar ideas but valuable suggestions regarding the unconscious mind. "The basis of our interpretations," he says, "be they psychological, mesmeric, or magical, have all to do, not with the physical substance of gold but with the production of an illumined condition of the psyche. By comparison with the psychic state of the average individual such illumination may well be gold as a symbol by way of comparison with the gross lead of normality.

Most readers know that in the Philosopher's Stone is symbolised the power of love, and those who cultivate the power of love possess the Stone which transmutes life's leaden metal into the pure gold of a perfectly balanced individual in harmony with God and his fellow man.

T.S.R.

THE VALUE OF SPONTANEOUS PSYCHIC PHENOMENA AT THE PRESENT TIME

BY MRS. V. M. AUSTIN.

[The following is the gist of a talk, given at the Institute at a Discussion Tea on Nov. 21st, by Mrs. Austin, a member of the Council. It embodies cogent and sympathetically expressed ideas bearing on service which any psychic student may be called upon to render to inquirers at this time and which all readers will find useful.—ED.]

It appears to me that perhaps this title needs a little explanation. You probably think with perfect truth that spontaneous Supernormal Phenomena are always interesting at any time, but why should they be now, more than in more normal times of peace?

If you will have a little patience I hope to make my point of view clear.

It seems to me that members of this Society, like the members of similar organizations, have a definite responsibility in time of war. We meet here for lectures, talks, groups, and private sittings with mediums, for the express purpose of the study of Psychic phenomena, which some of us would call Spiritualistic, others Supernormal or Para-normal (according to the particular interpretation to which we subscribe), for while some of us believe that these phenomena point unmistakably to the survival of the mind or psyche beyond physical death, others of us by no means accept this. I would venture to say, however, that most of us who have studied the present position of Psychic Research in all its aspects—observe please that I stress the word *all*—would at any rate agree that survival, if not certain, presents a probability which it very definitely lacked before we commenced our studies.

That brings me to the position of responsibility which we find ourselves in at the present time. The reason is obvious; we are at war and young lives are, alas! being cut short, leaving bereaved and distressed relatives and friends who need help such as we could and should be able to give by our knowledge and experience in this field. Work such as this calls in my view, however, for certain definite qualities which it should be our aim to cultivate as far as possible. It calls in the first

place for an intense and ardent desire to be of assistance to our fellow men and women.

This is certainly the first of the essential qualities.

Secondly, I think I would put the quality of patience. Patience is needed to be able to listen calmly to the often very ignorant views of the beginner who knows little or nothing about the subject, but is generally willing to hold forth at length about his prejudices. Quite a lot of people in fact have the weirdest views on anything savouring of 'Spiritualism,' and this is hardly surprising when one reads what appears from time to time in the popular press on the matter.

The third, and I think no less necessary quality, is restraint. Every case of bereavement brought to our notice has of course its own individual features, and calls for different treatment, but where one is introducing the subject for the first time, great care should be exercised not to give the beginner more of it than can be easily digested. In other words it should be administered homœopathically in small doses. Many people have been 'put off,' I believe, by being given a large mass of often conflicting evidence to swallow, which they are unable to sort out and assimilate for themselves, and which leaves them with a hopeless, negative sort of feeling that it is all too vaguely difficult and complicated anyway. Also—and here I do not expect everyone to agree with me, but I should like to place my point of view before you—it is in my opinion a mistake in the majority of cases to advise novices to sit with a medium until they have taken a carefully chosen course of instruction from books such as those by Sir Oliver Lodge, or those of Professors Bozzano, Richet, or Osty. Of course here again, every case has to be handled with regard to the mentality of the beginner, and books such as Mr. G. N. M. Tyrrell's, *Science and Psychical Phenomena*, an admirable summary of the work accomplished to date, would suit the scientifically inclined brain, but would prove too stiff for a great many. The Society for Psychical Research has recently issued some admirable little books compiled by competent workers which should be of great use to us in the task of education. They present a carefully chosen selection of cases accumulated by the Society during the years it has been functioning, and published in condensed form with simple, easily understood

commentaries, I will only mention Mrs. Kenneth Richmond's *Evidence of Purpose*, an excellent, concise little book which could be recommended for practically universal reading by the beginner.

Before passing on I would like to mention one aspect where restraint will be needed to the full. That is in dealing with ideas implanted in many minds in early childhood by the established churches: e.g., that the dead should not be 'disturbed' or dragged from their rest in order to converse with the living, that it is wrong to do so. Tact and understanding are definitely needed here if one is not to do more harm than good. A too-rapid upheaval of the teaching of centuries is not necessarily always beneficial; mistaken ideas should be supplanted by gradual evolution. Sometimes I hear Spiritualists talking as though the greatest obstacle to the receiving of the truth by the world, and its consequent deliverance from the morass of materialism in which it flounders at the present moment, are the obstructive tactics of the established churches. My personal view is that this is not just or fair comment. The clergy have a very big responsibility in these matters, for they have the well-being of their flocks to consider, and even if a good many of them are still suffering from what might be termed the 'fear complex' inherited from the superstitions of past centuries, I have found, from my own personal experience, that a small, but rapidly expanding percentage, of the Anglican and Non-Conformist clergy take an intelligent and open-minded interest in psychic evidences, and realize to the full its enormous importance for religion—and for mankind.

I now come to my main point, namely, how cases of spontaneous clairvoyance can help us in assisting the bereaved towards a right conception and grip of essentials. Sometimes, of course, enquirers have psychic qualities of an outstanding character themselves. They do not require our assistance to anything like the same extent, as those who have no such approach and who naturally require a stronger helping hand, and a longer time to set on their feet, and who are too often apt to say to themselves, "What we get is just the subconscious urge to communicate with our loved ones, caught and instinctively dramatized by the medium's own subconscious." They are perplexed and grope in the dark, for often they have not re-

ceived through a medium what they had hoped for. These have to be shown how the whole case for survival rests on a formidable mass of evidence, quite apart from anything which may come from the séance-room, and that there have been many cases tending to show that those who have left the physical body can, and do, more often than is commonly supposed, spontaneously demonstrate that they still exist.

There are also a large number of cases in which living persons have had apparent warning of the approaching end of their earthly lives and the opening of another phase of existence. I feel sure that most people who read this can think of some such cases for themselves, experiences perhaps that have happened to personal friends. These, of course, are most valuable; people quite naturally are more ready to believe something that has been related by a friend whom they can trust. A certain amount of caution and scepticism regarding the printed word is very necessary at times. At the same time people can, and should be reassured by us regarding cases sponsored by the Society for Psychical Research, this Institute, and other well-known authorities. Authenticated cases of Spontaneous Apparitions, Clairvoyance, etc., are very numerous, and I can only quote one or two. Those of you who wish to delve further can find many in volumes in the excellent library of the Institute.

The first case I shall quote is, I expect, known to many of you, but I shall make no apology for refreshing your memories because it is such an excellent example of a spontaneous type. Originally published by Sir William Barrett, it has been quoted by Profssor Bozzano in his latest book—*Discarnate Influence on Human Life*, an English translation of which has been published by the Institute. It reads as follows in Sir William Barrett's own words:—

‘ Shortly after his death, my dear and intimate friend, Canon Carmichael, was seen to walk up the pulpit stairs of his church in Dublin where he had been incumbent for fifty years. He was vested in surplice and hood and was seen by no less than five people to stand by his successor, the Rev. R. H. Murray, Litt.D., during the few minutes of a brief address on Survival. Dr. Murray tells me that he saw nothing, but felt some presence near him to which he would have attached no importance had it not been for the fact that, within two hours after the service, three gentlemen and one lady

seated in different parts of the church, quite independently of, and quite unknown to each other, told him what they had seen, before they had spoken of it to anyone. Hence there could have been no collusion, nor was there any object behind the pulpit to give rise to such an illusion, nor were the observers expecting such a vision ; in fact they were all sceptical of such things. Moreover each one gave exactly the same details ; for example, that the Canon wore his usual long surplice and had hitched it up as he ascended the pulpit stairs as he used to do ; that he looked very life-like and very happy ; appeared younger than when he last preached ; that he smiled at his daughter who sat below the pulpit, and who gave me personally a detailed report. Each observer noted that the Canon had on a hood with a different colour lining (red) to that worn by Dr. Murray, which was blue. This is in fact the difference between the LL.D. and Litt.D. hoods, of which all the observers were not aware.'

Here you see we have the apparition of an Anglican clergyman seen collectively and at the same time by five independent witnesses. Professor Bozzano, commenting on this case, writes : " Such a thing as collective hallucination is unknown to science except there be some trigger to release the thought or idea in the shape of a powerful verbal suggestion. In this case, each observer saw the apparition but did not realize that he was not the only one until later." Another significant fact in connection with the case is that this spontaneous occurrence took place during an address on Survival. Another famous spontaneous case is known as " The Chaffin Will Case," but this has appeared in so many books I do not propose to quote it now, but will relate one or two examples of spontaneous warnings, in which persons appear to have been told—or to know instinctively—of their approaching deaths. Two of these have been given to me by my friend, Miss Helen Alex. Dallas, who is ready to vouch for the trustworthiness of the senders of the letters.

The first of these was written by the widow of a police officer :—

"My husband was coming off duty one night at midnight, it being the last night of the old year. He was walking through an avenue of trees when suddenly he heard a voice which seemed close beside him and which said, "Stone" (this was his name) "you have only one more year to live." He turned sharply round expecting to see someone and turned his flash-lamp on, for it was very dark. There

was no one to be seen, so he walked on again thinking to himself that it must have been his imagination. He had not walked many yards before he heard it again. The voice repeated the same message, "Stone, you have only one more year to live."

Again he turned on his lamp, but again there was no one to be seen.

There was nothing to be done but to walk on again, which he did, feeling considerably puzzled. Then the voice spoke once more, and he heard his name spoken quite clearly and more loudly this time, "Stone."

He answered at once, "Yes, what is it?" For the third time the same message was given to him.

After he got home and was sitting putting on his slippers he looked up at me and said, "Lucy do you know I have only one more year to live, I was told so to-night?"

This worried me for some days, but after a bit it passed out of my thoughts, he seemed just as usual and did not worry a bit. Some months after he was taken so ill that I thought of what he had told me, but I never mentioned it to him until the last week of his life, when I said to him, "Bob, do you remember what that voice you heard on the last night of the old year said to you?" "Yes," he said. "And it will come to pass, won't it?" I said. "Who do you think it was, Bob?" He said, "I don't know; sometimes I think it was Christ, but if it was not, it was someone sent by Him." It was almost exactly a year after his warning that he went, perfectly content to go. You have my permission to publish this. . . ."

I will now quote from the second letter, which bears the date September 29th, 1925.

"I want to tell you of the child I spoke to you of recently. He was a little boy and a cripple. He was crippled by a blow from his mother, she hit him and he fell on to the fender, hip disease being the result. It happened when he was two years old; shortly after she left him and went away. She never returned, so you see he did not know a mother's love and care. After his mother went, his grandparents took him to their own home and he lived there and was well cared for. He was always in pain, sometimes terrible pain. Often at night his aunts had to carry him about the room for two hours for he said he was easier if they carried him about. After a bad night like that he would sometimes be better next day and could go out. He used to come and go by himself with a pair of crutches. His grandparents were very devoted and had a London doctor to see him, but his verdict was not hopeful, he thought that the child could not last very long; of course this was never mentioned to him. The little boy was always talking about the other world, in

fact you would think he lived there for he seemed to know more about it than this one, saying what he would do when he got there. One afternoon he went out and did not return at his usual time ; everyone at home got very anxious and went out to look for him, but he could not be found. On his returning home his aunt said :

" Oh Bennie ! I have been so worried about you, where have you been ? "

" I have been to see Lady Buxton," he said. " I thought I'd go and tell her what Heaven is like, you know I think I ought to tell everybody, lots of people haven't any idea at all what it's like, and she likes to hear about it ; she said so and gave me tea, so I was later than I should have been. You shouldn't have worried, God takes care of Bennie." He was just six then, but he used to talk sometimes as though he was much older. I would like to tell you many of his sayings, but they would fill a book.

Now I will tell you about the end.

He was just seven years old, and one night he went to bed at his usual time, and when the family were having supper they heard him call out to them. One of his aunts went up and brought him down. His grandfather said to him :

" Is the pain bad to-night, Bennie ? "

He answered : " No grandfather, I should like to have supper with you," to which his grandfather replied :

" But I don't think supper at this time is good for little boys."

Bennie said : " Yes, do let me just this once." So they put him in his chair and he ate some supper. After he had finished he said :

" There, Grandfather ! That's the last supper I shall eat in this world. To-morrow morning at nine o'clock I shall die."

His grandfather promptly replied : " No one knows when they will die, Bennie."

" Yes, Grandfather, they do if they are told. An angel told me so to-night, just now upstairs," he said :—

" ' Bennie, you will die to-morrow morning ; I am coming for you at nine o'clock.' Won't it be lovely, Grandfather ? The angel told me I shouldn't want crutches any more. I should be able to run like other little boys, and I shouldn't have any more pain in my leg, won't that be lovely ! You won't cry will you, because you see I shall be so glad ? " Then he went to bed again and had a fairly good night.

He was brought down to breakfast the next morning at half-past eight. He made no reference whatever to what he had said the night before, but ate his breakfast of bread and milk sitting in his high chair at the table, and after he had finished was playing with his spoon as children do, one of his aunts being with him.

The clock began to strike nine and at the first stroke his head fell back and he died.

You may use this in any way you like. The aunt who was with him at the time of his death was my own mother."

This concludes the letter. I think the late Mr. Stanley De Brath's comment on the Daisy Dryden Case (related in full in the *Journal of the American Soc. for Psychical Research* in 1918) is equally apposite here. He wrote:—

"Let those who can speak of this child's perceptions as 'hallucinations' and 'phantasms' keep their cheerless and blind opinions if they will. It is they who are victims of illusion. If this case stood alone, there might be some doubt, but it does not stand alone. There are many other similar visions by dying children whose unsophisticated evidence is worth all the sceptical speculations with which the literature of the subject is encumbered." I think a good many of us will agree with Mr. De Brath, and that is why I venture to suggest that cases such as these will prove to be of very great value to members of this Institute at the present time in dealing with inquirers and bereaved persons.

AFTER SUDDEN DEATH

Shaw Desmond. (Andrew Dakers, 1/-.)

This little book has been written with a definite object. The title speaks for itself and the author desires to place his knowledge at the disposal of the public.

As none of us can tell when we may be violently precipitated out of the world of matter, it has, or should have, a wide appeal. Some students of Psychic Research would not interpret descriptions of life on the 'astral' quite so literally, but this does not detract from the value of a little book that should fill a real need in these distressing times.

V.A.

DEATH'S DOOR AJAR

By J.V.H. First cheap edition. (Rider, 2/6.)

Death's Door Ajar was published some time ago and has now been issued in a cheap edition by Messrs. Rider. It is an interesting record of fifteen years of experiment by a group in S. Africa, Johannesburg to be precise. The sittings which like so many others started as a species of parlour game, gradually evolved into a circle really worth while, developing Trance, Direct Voice, and Materializations. Here is contained the very interesting 'Monroe' case which has been quoted by Professor Bozzano and others.

The varieties of experience and evidence which accumulated as time went on are set down by the author in a forthright manner, though there is no great subtlety of expression.

A foreword was written by the late Mr. Stanley de Brath. V.A.

NOTES BY THE WAY

The Autumn Session of the Institute has, in spite of necessary restrictions, managed to provide both interest and instruction to members and visitors. The Saturday afternoon Lectures have been well attended and the time for social intercourse following appreciated, while the Tuesday Discussion Teas, resumed at request, have been supported. Mrs. Bertha Harris, Mrs. Lilian Bailey, Mr. Sharplin, Mrs. Fairclough and other workers have, we hear, given exceptionally good demonstrations, while Developing and Experimental groups were also resumed. The Library has been well used and there is a constant demand for parcels of books by post. We would remind members that only one parcel per month is sent post free, if more are required postage must be paid both ways. The New Catalogue, price 1/8 post free, should be secured and the list of new books which appears in this issue should be pasted in the blank pages at the end of the catalogue for ready reference. All the good things mentioned above and new features are continued in the present programme.

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The passing of Mr. David Gow, the former well-known Editor of *Light* and an Hon. Member of the I.I.P.I., in November, meant, to those who knew his great work in our oldest Psychic weekly, the passing of a period. He was a philosopher, a poet, and a friend to all who needed wise advice, and we offer our sympathy to his widow, and to his son, Mr. Neil Gow. *Light* of Nov. 9th contained many tributes of appreciation of his life and work.

Mr. F. A. Heron, of Holywood, Co. Down, a Life Member of the I.I.P.I., passed on last May. His daughter writes:—"The last years of his long life were brightened by his knowledge of Survival and of intercourse with his friends in the Beyond."

Lady McIlwaine of Rhodesia, another member of long standing, passed on unexpectedly recently, during a visit to England. Her husband, Sir Robert McIlwaine, writes that her unremitting work on behalf of psychic study told upon her strength. Both have been devoted workers in their own country in the spread of this knowledge, and Lady McIlwaine herself possessed considerable psychic power.

Mrs. Marx, of South Africa, another member, who spent a considerable period in England recently, has also gone.

We note also the passing in November of that erudite Jesuit priest, Father Thurston, whose knowledge of psychic matters was surpassed by few. He was distinguished by his courtesy in debate and his contributions in *The Tablet* and in *The Universe* were often enlightening, especially when he set side by side the wonders attributed to the Saints of his Church with those performed by modern

mediums. Not so long ago he wrote suggesting that the Editor of PSYCHIC SCIENCE should investigate a case of Poltergeist in the North which had been brought to his notice.

* * * *

We are glad to hear that Miss Helen MacGregor has made a remarkable recovery from a severe illness and has been supported by the many expressions of sympathy which have reached herself and her friend Miss Margaret Underhill.

* * * *

The Edinburgh Psychic College has been able to keep open during the autumn, though the large attendances usually enjoyed have been diminished. The annual report presented in October speaks of an increase of both members and funds, and of continued gratitude to the Founder, Mrs. Ethel Miller, for her sustained generosity to the society. At the opening gathering of the Autumn Term, Dr. G. Dunlop Robertson, of Glasgow, spoke on "An Introduction to the Mechanism of Thought" (Vibrational). Mr. J. B. McIndoe of Glasgow continues his instructive lectures to the College and at a recent gathering spoke on "The Subconscious in Mediumship."

* * * *

It is good news to hear that Mrs. Eileen Garrett has had her autobiography published by the Oquaga Press, of New York. A review by the Rev. Drayton Thomas will appear in our next issue. The book is of absorbing interest. Copies have been ordered by the Institute and those who wish to possess the volume should apply to the Secretary.

Mrs. Garrett intends to remain in Juan-Les-Pins for the winter, she is engaged in very necessary social work for the distressed and needy at this resort, which the war has hit badly.

* * * *

Our Liaison officer in South Africa, Mr. L. Lloyd, of Johannesburg, sends his greetings to all members and promises to contribute an article to our journal on records of work in a Voice circle at which physical phenomena has also been experienced. We shall welcome this. Miss Frederika Quanyer of The Hague, the I.I.P.I. Liaison officer in Holland, sends us particulars of the work of a medium named Ishtair, who has remarkable visions and also has the ability to sketch some of the personalities he sees clairvoyantly.

* * * *

It was pleasant to meet last autumn, by the kindness of Mrs. Muriel Hankey, Prof. Ralph Harlow, Ph.D., of Smith's College, U.S.A., while on a visit to England to lecture and preach at various churches. He is an experienced student of psychic science and has had many demonstrations of psychic power in his own family circle.

He loses no opportunity in his philosophical lectures and in his sermons of reminding his hearers of the value of Psychical Research, and we shall hope to have an article from his pen for these pages.

* * * *

Prediction for November had an excellently written article by Miss Alma Piper on "When the Lusitania sank and how a spirit voice saved me from death," in which she relates how, in 1915, she was in a very strange way, prevented at the last moment from sailing in the ill-fated vessel.

In a Broadcast on December 3rd a record of the voice of Sir Arthur Conan Doyle telling of how he came to create his famous character, Sherlock Holmes, brought back to many listeners the well remembered voice which served Psychic Science so well in the years following the last war, and so often joined with us at our Council table. His fine portrait in the reception room of the Institute, by the kindness of Lady Conan Doyle, is a feature of great interest to all visitors.

MORE ABOUT THE HEREAFTER

By Mrs. Rhys Davids, D.Litt., M.A. (*Psychic Review*, 2/6.)

This well-known writer on Buddhistic Scriptures has in a previous book, *What is Your Will*, made known her deep interest in psychic facts, arising after the loss of a son in the Great War. In this book she gives us many examples of the communications she has received through her own psychic gift of writing, from her son and from helpers on the Other Side, many of whom claim to have been associated with her in previous incarnations. One and all they affirm that surviving souls on arrival in their new state appear before a Tribunal which decides, on the record of their earth life before the judges, what their future lessons or tasks will be. The Judges are advanced humans who now, as experienced dwellers in the 'More,' as the advanced stage is called, have had such work delegated to them. Mrs. Rhys Davids is disappointed that from other psychic sources she has seen no mention of such Tribunals. Many writers have mentioned kindly helpers and teachers who give guidance in the new life but the idea of a tribunal savours too much of a last judgment to be generally acceptable.

It is useful to learn that, from her meticulous studies of Eastern Scriptures, she finds, what is not usually accepted by Buddhistic students, that "Worthy men are hailed with joy in the Hereafter, not to dwell among super-men, but very truly as men, though better men." I find the language of the communications a trifle difficult, but there are many pearls of thought to be found and I hope the book will be read as from a distinguished and thoughtful writer.

B.McK.

BOOK REVIEWS

ANALYSIS OF HANDWRITING

By H. J. Jacoby. (Allen & Unwin, 10/6 net.)

Graphology, the Science of Handwriting, has been more seriously studied on the Continent than in Britain. Psychic students are interested in it as it may be used to reveal hidden aspects of the psychic life, and with some graphologists, as with Scherman, and Teltscher who recently demonstrated at the Institute, there seems to be associated powers of clairvoyance going far beyond indications revealed by idiosyncrasies in the handwriting.

Mr. Jacoby has made a long study of the subject and writes as an authority. He mentions tests made in 1929 by the State Institute of Education in Berlin which endorsed that, "Graphology is able to give detailed character portraits which attain a high degree of reliability." He claims that the Science requires a knowledge of biology, pathology, psychiatry, and can be of use in vocational guidance.

"The correct interpretation of a handwriting is not an objective procedure, on the contrary the subjective personality of the interpreter is a decisive factor. All depends on his faculty of forming a character portrait of the writer so that he can arrive at the only possible interpretation suggested by the given constellation of features." Objective observation and psychological penetration are both required.

Psychological help is often given through Graphology and its use in criminology is very widely recognized in some countries; also in historical research upon documentary evidence it has been found valuable. Many pages of specimens of handwriting are appended to this comprehensive and interesting treatise, which should be of practical use to students.

B.McK.

SOME UNRECOGNIZED FACTORS IN MEDICINE

Issued by the Theosophical Research Centre. (The Theosophical Publishing House, 68 Great Russell St., W.C.1. 5/- net.)

This is an encouraging volume to review for it tells of what we have long visualised, medical study and treatment conducted by a combination of sympathetic medical men and trained clairvoyants. The findings of this group, acknowledgedly a small one, are presented in a well-produced book at a most moderate price. This is to be regarded as a preliminary survey, the field is vast and the wealth of new material already accumulated needs time for sifting. To bring the Eastern point of view into alinement with Western theories of disease is also one of the objects of this group and makes for enrichment of ideas.

To a psychic student, accustomed to hear, since his entrance into the study, of clairvoyant diagnosis and healing as everyday occurrences, the book may not seem so striking except for the medical endorsement; for the Theosophist the idea of the double, the etheric body and its dynamic relation to the physical will not be new ground, neither will the thought of the emotions and the mind playing their separate parts as

factors to be reckoned with in illness be foreign. But if this book is to be of use it must penetrate far beyond those two groups and touch the hard, though not altogether unyielding, bedrock of medical materialism. This has had to give way recently on orthopædic manipulations at the hands of an unqualified man, only one of many finely trained persons among us, and here in this book doctors are being told again of the value, in many obscure cases, of osteopathic manipulation. The authors agree that a good deal of their assumptions will have to be taken for granted at the moment, but ask their readers to take the etheric body, the aura, and clairvoyant diagnosis for granted, and judge by results. They present a group of cases for judgment. This medical group are homeopaths more than allopaths and committed to simplicity. The treatments advocated are on nature cure lines, and selective diet, largely vegetarian, but not exclusively so. Room is left for certain modern treatments especially in emergencies, but the wholesale glandular extracts and drugs so widely used to-day are strongly discouraged. The patient must be treated as a whole, body, soul, and spirit, and neither spiritual healing, psycho-analysis of a natural kind, suggestive treatment, or common-sense handling of routine cases is overlooked. The value of the *intuition* of the physician is stressed and that this can be cultivated by practice and by certain methods is noted. It is the man and not his disease which is to be the centre of study and to assist this a list of spiritual correspondences of affections of various parts of the body may be new to some. And it is psychic perception which is throwing new light upon the body, light we have so neglected at our peril. An excellent bibliography follows each chapter and it is good to see some of our well-known psychic books cheek by jowl with theosophical, psychological, and the newest medical works, each useful to enlighten the other. Our own magazine PSYCHIC SCIENCE is also referred to.

While agreeing with the authors that, "the conditions of actual objective psychic experience are still not recognized nor has any acknowledged technique been developed either for training psychic capacity so that it may be useful in research work or for distinguishing between its healthy and its morbid manifestations," we would point out that there has been no demand for such training by the medical profession, but that in spite of this there are already many fine naturally trained healers and diagnostic mediums at work who only need a little encouragement and security to give their whole time to the job. The gift will always be a very individual one because of the unseen forces at work with each sensitive, but that need not hinder the acquisition of any useful technique. The word remains with the medical men who must learn how to handle the sensitive. If such an alliance should ever become an everyday matter, then in the words of the authors, in speaking of present-day ideas regarding bacteriology: "Then we may see a forward movement in medical theory and practice which will make the last fifty years look like the dark ages of superstition and credulity." There is certainly enough yeasty material in this book to stir up tons of heavy materialistic dough. May it do its work speedily. B.McK.

FIFTY YEARS OF PSYCHICAL RESEARCH

By Harry Price. (Longmans, 10/6.)

It is certainly a testimony to the abiding interest which the pursuit of psychic facts can arouse that, in such a professedly sceptical mind as that of Harry Price, this study has retained his life-long allegiance, and that to-day he can willingly acknowledge the reality of various phenomena, from personal experiment, which 20 years ago he would have rejected. What other students equally sincere and alert have witnessed, and he has not, is not so graciously acknowledged. However, putting personal differences to one side, I admire the pertinacity with which he has pursued mediumistic persons, wherever he has heard of them in all parts of the world, and has investigated their claims on the spot, or, where possible, has brought them to his laboratory for more detailed observation. This at a great expense of time and labour and money. Physical phenomena have been his particular love, and I should say that of all researchers of the last decade he has had the widest experience of these elusive phenomena which may and do vary so astonishingly with changing personnel and with environment to the exhaustion and exasperation of the investigator. But this intrepid man has refused to accept defeat, and his work with Rudi Schneider (on the whole), with Stella C., and with Elénore Zugun, provides first-class testimony for the reality of physical phenomena in our own day for all who care to read. With Frau Silbert of Graz, at the late B.C.P.S., he had a remarkable exhibition of telekinesis which he rather minimizes, and I mention this because to this great medium I owe some of my own deepest convictions as to psycho-physical effects. Direct Voice phenomena such as he has met has not his endorsement. Etta Wreidt of Detroit would have interested him. Psychic Photography also is said to have produced 'a dead end,' but in fairness I must again recall to his memory and to my readers his experiments with Mrs. Irving at the B.C.P.S., when, with his own perfect conditions and as if he had been in his own laboratory, he received a perfect 'extra' of a hand, regarding which his own signed statement is in existence. Hauntings and Poltergeists have given him many opportunities and for us a good deal of publicity, and we anticipate his next book which deals with the hauntings at Borley Rectory, to which he has given such detailed attention. It was through a Broadcast that, recently, Mr. Price had perhaps the crowning experience of his life, in the invitation which reached him to be present at a home circle, where he saw, under conditions which satisfied him, except that it did not take place in his own laboratory, the full materialization of a beautiful nude child, so startling an episode that he can only repeat his thoughts of the moment, "If it is a spirit—then there is no difference between a spirit and a human being." May he have the wished-for opportunity of another séance. Among his successes in mental phenomena he recalls the séance with Eileen Garrett at which Flight-Lt. Irwin, who crashed with the R.101, gave such astonishing technical information, subsequently verified, regarding the airship. "The case," he says, "strongly supports the hypothesis of 'survival.'" His verified predictions with Stella C., and with Mlle.

Jeanne Laplace regarding Prof. Tillyard's death, are apposite at the moment.

He is not kind in his criticism of Spiritualism and in his strictures of the missed opportunities of The Society for Psychical Research, but in view of the continual frigidity of science towards this study we may be grateful for all the groups which in the face of opprobrium and discouragement have held their ground and given us all opportunities for investigation.

The author's exhaustive reading on the subject, his valuable collection of books, now housed in the University of London, his collection and search for apparatus to verify phenomena, and his painstaking records throughout his search, are all to be admired, and I hope many students will study this book while the general reader will find a wealth of new knowledge which outvies the latest thriller.

An appendix is devoted to the details of "The Psychic Practitioners (Regulation) Bill," which he had hoped to have presented to Parliament this session. But the gods have decreed otherwise. I cannot myself see that in this form it would have had any chance of acceptance, but all work of this kind is valuable and in happier days may bear some fruit.

B.McK.

THE PSYCHIC STREAM

or, The Source and Growth of the Christian Faith

By Arthur Findlay. (The Psychic Press, 12/6.)

I feel quite unable to estimate the value of the authorities which Mr. Findlay gives in this book of 1,200 pages and, as the publishers ask that it shall not be given for review to any priest or minister of any Christian Church, a reply by those whose beliefs are criticised is barred. The well-known author of the popular, *The Edge of the Etheric*, follows the line of argument begun in another of his books, *The Rock of Truth*. But now he throws a net which seeks to bridge space and time in recording man's strivings after a knowledge of himself through religion. Mr. Findlay sees in this a mirror of his own search from his boyhood in Calvinistic Scotland, and the frustrations which he met. When, in middle life, a knowledge of psychic facts came to him, light broke upon his thought, and he glimpsed that it was the denial of man of this knowledge, through the ages, by the opposition of the priests of all religions, that had left man in such ignorance of his own being.

To the author the story of Jesus is doubtful, though he is inclined to think that a historical person, who was a reformer and also a medium, provided the basis for Christianity. He shared the fate of all such, following a time-honoured pattern; Mr. Findlay tells the stories of many of the Saviour Gods of the world to illustrate this. Paul he thinks was the only one of the early group who seemed to realize the significance of the resurrection of Jesus in his etheric body, and of this to the young Church, but his clear view was soon obscured when it became an appendage to Imperialistic Rome.

This is but half the story, though I heartily agree with Mr. Findlay

in regretting the rejection of this knowledge by the Church. But psychic knowledge in itself does not make men ethically or spiritually minded, and in its attention to these aspects the Church has made a great contribution to enlightenment. Mrs. St. Clair Stobart, another of our leaders, throws her energies into convincing the Churches that they need psychic facts as a weapon to meet the onslaughts of modern thought, and that in turn they can be of assistance to Spiritualism ; Mr. Findlay rejects organized religion completely as outworn and obstructive.

The Rationalist Press has placed much of the material of the book before the public but many readers will be glad to have it before them with this new setting of psychic knowledge which the R.P.A. would certainly not acknowledge, and illustrated by many of Mr. Findlay's own experiences. He presents the volume as the contribution to thought of a layman who has no axe to grind, and who in the business of ordinary life has occupied important posts, and considers that his judgment on these matters is also worth attention. His very sincere desire that knowledge may become widespread and that the waters of the Spirit may flow unimpeded for man's true refreshment, places him among the prophets, for this was the desire of all the foretellers of good tidings. Dr. Albert Neale, who has indexed other books by Mr. Findlay, has provided a copious one for *The Psychic Stream*.

B.McK.

THROUGH CLOUDS OF DOUBT

Major J. H. Webster. (Psychic Press Ltd., 3/6.)

The author of this book served in the army for thirty-six years, and during part of the Great War, 1914/18, was confidential shorthand-writer to Lord French. He also proves himself a thorough, patient, and painstaking seeker after the truth.

Major Webster was fortunate in having a gifted Psychic in his own wife who, however, only discovered her gifts after the passing of their son. He went through many stages before the final one in which the book came to be written. There is an engaging frankness about the way in which all these are set down and an intelligent understanding of the limitations of trance utterances. Major and Mrs. Webster later came in contact with Mrs. Osborne Leonard and learnt much of value from her.

This author is not the first and certainly will not be the last to become convinced of survival through long and arduous study of Psychic Phenomena, but he is an investigator well worth accompanying on his pilgrimage because he has the necessary qualities of patience, resolve and sanity in his outlook. I sincerely hope that the author will achieve his purpose in writing the book, which is to try to induce others to take up this study.

The preface is written by Sir Oliver Lodge.

V.A.

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DUBOR, GEORGES. "Mysteries of Hypnosis"	1050	1922
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*WYDENBRUCK, COUNTESS NORA. "Gothic Twilight" (F)	—	1939

Programme of Lectures at the Institute January Session, 1940

Afternoon Meetings. Lectures 3 p.m. Tea, 4.15 p.m.

TUESDAYS (Members 1/-, Non-members 1/6).

- Jan. 23—MRS. KRUSE. "The Cosmic Law of Life."
 " 30—MRS. BERTHA HARRIS. "Open Clairvoyance."
 Feb. 6—MR. REDMOND. "The Unseen World."
 " 13—A STUDENT. "The Science of the Hand."
 " 20—MR. P. ANNAN. "Some Theories on Mental Phenomena."
 " 27—MRS. LILIAN BAILEY. "Open Clairvoyance."
 Mar. 5—Members Debate.
 " 12—MRS. TAYLOR. "Spirit Shadows."
 " 19—MRS. LILIAN AUSTIN. "The Science of Numbers."

SATURDAYS (Members free, Non-members 1/-).

- Jan. 20—MRS. KINGSLEY TARPEY. "Human Radiations and Radio-theses."
 " 27—MRS. MERRY. "The Inner Significance of Celtic Traditions."
 Feb. 3—DAME EDITH LYTTTELTON, D.B.E. "Psychical Research and the War."
 " 10—To be announced later.
 " 17—COUNTESS WYDENBRUCK. "Symbolism and Influence of Race Memories."
 " 24—CAPTAIN V. M. DEANE. "The Value of Poltergeist Phenomena at Borley Rectory."
 Mar. 2—MISS M. UNDERHILL. "Why I Believe in Communication."
 " 9—MME M. DE CHRAPOWICKI. (Author of *Spectro-Biology*.)
 " 16—MR. J. CECIL MABY, B.Sc. "The Psychic Faculty in Divination by Rod and Pendulum."

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